

BIBLE DOCTRINES

BRIEFLY STATED

DANIEL KAUFFMAN

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*Bible Doctrines
Briefly Stated*

By
Daniel Kauffman

Second Edition



Mennonite Publishing House
Scottsdale, Pa.

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or

100 Points on
Christian Faith

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Bible Doctrines Briefly Stated

— or —

100 Points on Christian Faith

I. THE BIBLE

All the facts herein presented are taken from the Bible, the one Holy Book, given by inspiration of God. Whatever is found in this blessed Volume is true; for "all scripture is given by inspiration of God," and it is impossible for God to lie (Heb. 6: 18). Every doctrine which does not accord with the teachings of the Bible is the product of infidelity, and unworthy the consideration of the friends of God. There is but one true Gospel on: Author of divine revelation, and one authentic Book given to the world the light and wisdom of heaven (Gal. 1:8,9). This is an opportune time to urge that all teaching, suggestions or ideas which are not in full harmony with the Bible be rejected.

II. THE CREATOR

As we look around, and from our finite point of view behold the universe, we wonder. Where did all these things have their origin? We look up, and get the answer of inspiration: "In the beginning, God created." The mystery is solved. There is a God who called all things into existence. He spoke the word, and there was the beginning of

all things visible and invisible. "Thou, even thou art Lord alone: thou hast made the heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all" (Neh. 9:6). As the Creator of all things, the Governor of the Universe, and the Dispenser of all blessings, the great, invisible, incomprehensible, everywhere-present, all-wise Lord God Omnipotent reigneth, the Sovereign of earth and sea and sky.

III. THE TRINITY

God manifests Himself to us in three different ways, impressing us as three distinct personalities

1. GOD THE FATHER.—We recognize Him as the Giver of the Son, and, jointly with the Son, as the Sender of the Holy Ghost (Jno. 14:16,26; 15:26). When we call upon God, we usually mean the Father.

2. GOD THE SON.—We recognize Him as the Son of immaculate conception, the only begotten of the Father, born of the Virgin Mary—God incarnate in the flesh—sent into the world as the Redeemer of fallen man. Jesus declares Himself one with the Father (Jno. 10:30; 14:10,11) and is also recognized as God (Acts 7:59; Heb. 1:8).

3. GOD THE HOLY GHOST.—We recognize Him as the Spirit of the living God, sent forth by the Father and the Son, the Reprover of the world (Jno. 16:8-11) and the Guide and abiding Comforter of God's elect (Jno. 14:16,17,26). He is to the world today what Christ was to His followers while He lived in the flesh among us (Jno. 14:16,17,26). "God is a Spirit: and they that worship him must worship him in Spirit and in truth."

IV. THE DEVIL

The devil is the arch enemy of God and man (I Pet. 5:8). As the author of sin and father of

sinners (Jno. 8:44; Acts 13:10; Jno:3:8, 10) he has been working incalculable mischief in the world ever since our first parents fell in the transgression. As the god of this world he perverts Scripture (Matt. 4:6) and by all manner of lying wonders opposes the work of the Lord, deceiving people and blinding them to their real condition and interests (Matt. 13:19; I Thes. 2:18; II Thes. 2:9; Rev. 16:14). The only place of safety from his power and influence is the everlasting refuge of God and His Word. It is not enough to know God has prepared for Satan a place of eternal fire (Matt. 25: 41); let us be sure that we are delivered from his power, saved from his dominion, and securely hidden beneath the sheltering Rock.

V. THE CREATION

"In the beginning, God created." No mere "development theory," but a real calling into existence and formation of all things animate and inanimate. Read the first and second chapters of Genesis. Here is an authentic story of the first chapter in the world's history: "And God saw everything that he had made and behold, it was very good."

Have you ever thought how admirably this world, as God created it, is adapted to the well-being and happiness of every creature, and how woefully sin has interfered with this arrangement? Take out of our present world all that interferes with the purity and happiness of man; remove death, pain, sorrow, disappointment, heartaches, and all the other things which sadden or corrupt the minds and hearts of men, and you have the world as God created it. The glory of this world, as it came from the hands of the Creator, is a fitting introduction to the glory of the world to come. If there is an indescribable splendor about the

simplest things which God has created (Matt. 6:28, 29), what must be the splendor and beauty and glory of His entire work in earth and heaven!

VI. MAN AS GOD CREATED HIM

"Let us make man in our own image," is the language which describes man in his primitive purity. How this was done is recorded in Gen. 1:26, 27 and Gen. 2:21, 22. Of all the people this world has ever seen, none fared so well as did Adam and Eve before the fall. Created in the image of God, free from sin and degradation and sorrow, pure and spotless and holy, with a paradise for their home and the whole world for their dominion, cheered by the presence of God and nourished by all that was pleasant and wholesome and good—such was their happy lot so long as they wholly followed the Lord their God.

VII. THE FALL OF MAN

One day the devil invaded Eden (Gen. 3:1-7). Eve made the fatal mistake of accepting him as her instructor, reached forth her hand to grasp what God had forbidden, and lost everything. Honor, happiness, riches, innocence, immortality—all were lost in a selfish but delusive hope that what the devil offered would prove an added blessing to what they already enjoyed. Through this transgression sin and death entered the world (Rom. 5:12) and man became a degenerate race (Rom. 1:10-32; 3:23). Adam and Eve were driven from the Garden in disgrace (Gen. 3:22-24), banished from the tree of life and sentenced to a life of sorrow (Gen. 3:16, 17), having no hope save in the mercies of the God whose counsels they had so shamefully rejected (Gen. 3:15).

VIII. THE PLAN OF SALVATION

In God's mercy is man's salvation. When God saw that man had made it impossible, in his own

goodness and power, ever to get back to where he was before his shameful fall, a plan of redemption, which God alone could conceive and execute, was devised for the salvation of man. A "Lamb without blemish" was furnished to atone for the sins of the world, and salvation is now freely offered to all who will accept (Rom. 5:18, 19; 6:23). All that was lost in Adam is regained in Christ, and more besides. By the grace of God we are now able to say, "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). Not only this, but instead of a home where temptation suggests the possibility of falling, we are promised a better home, even an eternal existence in a land of immortal glory, where the tempter can not come.

In studying the plan of salvation, we meet with a number of points of Christian doctrine, such as faith, repentance, etc., which need separate consideration.

IX. FAITH

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is one of the Lord's commandments (Mark 11:22); is the necessary condition of salvation (Acts 13:39; 16:31; Rom. 3:28; Eph. 2:8), necessary for continued favor with God (Heb. 11:6), necessary for overcoming power (Luke 17:6; I Jno. 5:4). When we talk of faith, we mean a living, saving faith—"a faith which worketh" (Gal. 5:6). No other faith is worth considering (Jas. 2:14-20). We get our faith through hearing (Rom. 10:17), through prayer (Luke 17:5), and through the Spirit (I Cor. 2:4, 5; 12:9). Simple faith means to believe God in all things, which impels us to do His holy will so far as we have light and understanding. Hence it is always accompanied by an obedient life and a faithful service. As the shield of the Christian (Eph. 6:16) and the victory that overcomes the world (I Jno. 5:4), it leads us

into the abundant joys of salvation, both present and eternal.

X. REPENTANCE

Repentance is a painful consciousness of and regret for wrongs committed, a forsaking of the same, together with such restitution as a true turning away from sin requires. It is one of the essentials of salvation (Luke 13:1-5) and the forerunner of conversion (Acts 3:19). It is a command given to all men (Acts 17:30) and in accordance with the will of God (II Pet. 3:9), and constitutes one of the cardinal doctrines which should be preached to all nations (Luke 24:47). The soul-destroying element with which all men must reckon is sin. There is but one condition upon which imputed sin will be remitted, and that condition is repentance. They who justify themselves in their sins, either through indifference or disobedience, have no promise (Luke 13:1-5; Jas. 4:17). A thorough, evangelical repentance will bring all things right before God; but a mock repentance which stops short of forsaking the sin repented of and making restitution for the same, is unavailing. Those who find themselves growing cold in the service of their Master should take warning from Heb. 6:4-6 before it is too late. Those whom the devil is trying to make believe that "there is no use trying anyway" will find comfort in I Cor. 10:13. "Remission of sins" is a sure promise coupled with repentance.

XI. JUSTIFICATION

Though the whole human family is guilty before God, He is willing to justify (pronounce all right) all who believe on Him (Acts 13:39). Upon the single condition of faith on our part, God through His grace (Rom. 3:24; Tit. 3:7) and through the blood of Jesus (Rom. 5:9) justifies us, frees us, looks upon us the same as if we never had sinned. Such wonderful grace can be appreciated only b

those who realize the depth of sin into which they had fallen.

But faith means more than a mere formal expression of belief. It means a heart-acceptance of the whole Gospel which manifests itself in a righteous life. James presents this truth very forcibly in Jas. 2:14-20. Briefly stated, his argument is, No works, no faith; no faith, no justification. Faith in God without a faithful service and a faithful observance of His commandments is impossible. "Ye see then how that by works a man is justified, and not by faith only."

XII. ADOPTION

By creation we are all the children of God. Man through disobedience forfeited this distinction (Rom. 3:12; 5:20; Eph. 2:1-3; I Jno. 3:10). But God was not willing to be thus robbed of His children. With the blood of His own Son the price for our redemption was paid (Rom. 5:8; I Cor. 6:20; 7:23) and all who will may now be readopted into His happy family (Rom. 5:14-17; I Jno. 3:1). That the children of the evil one should at the expense of great sacrifice, be offered this glorious privilege is one of the wonders of God's goodness and mercy. These facts give rise to a number of thoughts:

1. God's goodness and mercy, as compared with man's ingratitude and unworthiness, should take away the last vestige of our pride, and forever humble us under the mighty hand of God.

2. All that we are, and all that we have, belongs to God, and we should have no other aim than to render Him faithful service all our days.

3. As children of the Heavenly King, we should reflect in our lives the image of our Father, being

careful to walk in a way becoming the children of God.

XIII. THE ATONEMENT

Under the Levitical law, atonement was made for sins by means of burnt offerings and sacrifices, and a special day was set apart for this purpose, known as the day of atonement (Lev. 16). But the sacrifices under the law were not sufficient (Heb. 10: 1-4), but were simply shadows of a perfect sacrifice to follow. God, knowing that "the blood of bulls and of goats" was not sufficient to wash away sins, prepared "a lamb without blemish" (I Pet. 1:19) through the offering of which we are sanctified and perfected (Heb. 10:10, 14). The blood of Jesus, being offered "once for all," is now upon the altar, and all who will may grasp the promise of God by faith and accept this blood as the atonement for their sins. Read Heb. 7—9.

XIV. CONVERSION

Conversion is the name for the change from a sinful to a righteous state (Acts 15:3). It signifies a turning around, a change, a transformation. When we speak of a real, true, evangelical, conversion, we speak of a complete change or turning from sin to holiness, from darkness to light, from death to life. Short of this there may be what men call conversion, but not the real Gospel conversion which the Bible teaches. As a result of conversion there is a "newness of life" (Rom. 6:3, 4; II Cor. 5:17) and adoption into the happy family of God (Rom. 8:11, 14, 15; Jno. 1:12). As an essential to salvation (Matt. 18:3; Acts 3:19) its importance should be emphasized. Briefly stated, the Gospel teaching is, No change, no conversion; no conversion, no salvation.

XV. REGENERATION

One of the essential features of conversion is the implanting of new life into the soul. This is called

"regeneration," or the "new birth." The necessity of being born again is taught in Jno. 3:3,5 and Gal. 6:15. For a description of this, read Jno. 3:3-8 and Tit. 3:3-7. It is evident that only persons who have arrived at the age or time of accountability need and must have the new birth (Matt. 18:3; 19:14; Rom. 7:9) to attain eternal life. There is no substitute for the new birth. Neither riches, honor, intelligence, flattery of friends, false liberalism, moralism, nor any other idol can take the place of regeneration. There is nothing which makes us safe for eternity unless we have the life of God within the soul.

XVI. REDEMPTION

Man fallen is the saddest chapter in human history. Man redeemed is the happiest song given to man to sing. Man unsaved must confess, "I am carnal, sold under sin." To redeem sinful man, suffering under the slavery of sin, required more than human sacrifice could accomplish for the whole human family was polluted in sin (Rom. 3:23; 5:12). But God supplied the redemptive price, and purchased us with the blood of His Son (I Cor. 6:20; 7:23; Gal. 4:4, 5; Heb. 9:12, 22; I Pet. 1:18, 19).

The work is complete. As there was none righteous without this redemption, so there is none who is now excluded from the privilege of accepting it. All creation may have a part (Rom. 8:19-23). God's redemptive plan is comprehensive enough to procure for "whosoever will" forgiveness, reconciliation, justification, adoption and sanctification. Blessed be God for His glorious scheme of redemption.

XVII. SANCTIFICATION

Sanctification is another name for holiness. It is not a technical point intended for controversy, but an essential factor in the life of every true child of God (I Cor. 6:9, 10; II Cor. 6:14-18; Gal. 5:19-21,

24; Heb. 10:14; 12:14). The agents of sanctification are God, the Father, the Son and the Holy Ghost, the Word and the blood (Jno. 17:17, 19; Rom. 15:16; I Cor. 1:30; Heb. 10:10, 14; 13:12). It means for us a union with Christ, a holy life, a growing in grace, and an eternal inheritance (Jno. 17:17-23; Acts 20:32; Eph. 4:13-15; Heb. 10:14; II Pet. 3:17, 18; I Jno. 3:8; 5:18). No one who has not made an entire surrender to the Lord, and has been set apart to His service by a complete separation from the world, has any right to claim sanctification.

XVIII. CONSECRATION

Consecration is closely allied with sanctification. When man is ready to consecrate, God is ready to sanctify. The Gospel order of consecration is suggested in Rom. 6:13: (1) "yield yourselves;" (2) "yield your members." When self is surrendered to God, all things controlled by self, such as tongue, mind, hands, feet, money, etc., etc., will likewise be devoted to Him, and used to His glory as fast as we get the light. The effect of consecration is forcibly brought out in Rom. 12:1, 2. Read the first verse for consecration, and the second for the result of it. The remaining part of the chapter expresses in detail the principles involved in the second verse. Consecration is the measure of our Christian experience and usefulness. Take all worldly churchmembers off the altar of the world and place them on the altar of the Lord, and the result will be the greatest revival the world has known for centuries.

XIX. THE CHURCH

God has wisely organized His people on earth into a church, and invested the same with extraordinary powers (Matt. 16:18; Jno. 20:23). It is

idle to argue against church organization. The Bible is full of it. Christ taught it by example when He called and ordained His twelve Apostles, and by precept when He gave instruction as to how to deal with offenders (Matt. 18). The first official work of the Apostles was to fill the vacancy occasioned by the falling away of Judas (Acts 1) and they afterwards extended the work of organization by establishing churches wherever they could find a body of believers, and appointing deacons, elders, etc. Moreover, the Bible has no promise for any one so long as he refuses to recognize God's organization, the church (Matt. 18:17; Jno. 15:14; Col. 1:18).

Yet the church must be looked upon, not as the saving institution, but as the home of those already saved. We do not become Christians because we connect ourselves with the church, but we connect ourselves with the church because we are saved. As people enlist under the banner of King Jesus, they naturally march in the King's army, the church. When once saved and in the church, we find it not only the only place where we can keep all the Lord's commandments (I Jno. 2:4), but also a powerful factor keeping us on the right road.

XX. CHURCH FOR CONVERTED PEOPLE ONLY

Since the church is for converted people only, no one should be taken into church fellowship without having first given evidence of repentance and conversion (Matt. 3:7, 8; Acts 2:38; 8:37). A sinner is a sinner, whether out of the church or in it. It is holding out a false hope to the ungodly as well as exposing the church to great danger to receive sinners into the church, or to retain them there after it is a clear case that they are unconverted. As the

converted people are all in the church, so the unconverted should all be on the outside.

XXI. EXPULSION OF THE UNGODLY

The church being intended as the earthly home of converted people only, there rests upon it the responsibility of keeping its membership pure. This implies three duties: (1) Watchfulness, (2) restoration of the erring, (3) expulsion of those who can not be restored.

The admonition to "take heed" is recorded in the Bible so often, that we cannot emphasize it too strongly. We all need to keep a close watch upon ourselves (Matt. 25:13; Mark 13:37; I Cor. 10:12; II Cor. 13:5), that we may not be moved away from the hope of the Gospel. The duty of watching over the souls of others is also enjoined upon all, especially the shepherds of the flock (Acts 20:31; Gal. 6:1; I Pet. 5:2, 3).

The restoration of the erring is an important feature of church work (Matt. 5:23, 24; 18:15-18; Gal. 6:1; Jas. 5:19, 20). Expulsion should be thought of only when all other means have failed. A human soul is too valuable to be squandered through neglect or impatience.

But after all has been done that can be done to restore them, and there are still no evidences of repentance or of life, the only wise and scriptural thing to do is to expel them (Matt. 18:17; I Cor. 5: II Thes. 3:6). This should be done both for their own good and for the good of the church.

XXII. VALUE OF CHRISTIAN FELLOWSHIP

When Paul saw the brethren who had come as far as Appiiforum to meet him, "he thanked God, and took courage." If one so strong and well estab-

lished as Paul could be strengthened at the sight of his brethren, let none of us say that we have no need of such encouragement. No wonder the admonition. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). People without church connection become careless and worldly. (All are subject to influence. We need the right kind of influence to keep us in proper spiritual frame.) As an example of what a lack of church fellowship will do, we have only to see how short is the life of religious sects which do not maintain church organization. It is not hard to see the wisdom of God in providing for church organization. Let us thank Him for this wise provision, exercise the privilege of fellowship, and so far as we have opportunity, "exhort one another daily."

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints."

XXIII. THE MINISTRY

God made provisions for the care of His body on earth by supplying it with a minister (Eph. 4:11-16; I Pet. 5:1-4). Light from the Bible (Acts 6:1-4) and observations as to the work of the church, reveal two lines of work, calling for two orders of church officials: (1) Those supplying spiritual needs; as elders, ministers, evangelists, etc., and (2) those supplying temporal needs; as deacons, trustees, janitors, etc. It is important that both orders be filled with brethren who are full of the Holy Ghost (Acts 6:3; I Tim. 3:2-9). Among the general traits of character which all Christian workers should possess, there are two points for which we should especially look in the ministry. They are (1) faithfulness, and (2) ability. Notice, faithfulness is of

first importance. This point settled, look for men who are "apt to teach."

XXIV. CALLING OF THE MINISTRY

A study of the primitive church as described in the Acts and Epistles, convinces us that God's way of calling men to the ministry is through the instrumentality of the church. Not that the individuals chosen may not themselves be conscious of the call even before the church takes action, but that no one is commissioned of the Lord to preach the Gospel except through the instrumentality of His organization upon earth. As to the manner of choosing, we have (1) the calling of Matthias to the apostleship, in which case the lot was used to determine whom the Lord wanted (Acts 1:15-26); (2) the calling of the seven deacons, where, under direction of the leaders of the church they were chosen by the congregation (Acts 6:1-6); (3) the case of Paul, who was called of the Lord and set apart to his work by the church acting under the direction of the Holy Ghost (Acts 9:15; 13:1, 2).

XXV. THE CONGREGATION

The word "congregation" was formerly applied to the Hebrew nation as a religious body (Num. 15:15) and later applied to a collection of people gathered for worship (Acts 13:43). We also speak of a congregation as a community of members worshipping at the same place. Congregations, as well as individual members, should endeavor to rise to their Christian privileges (Acts 2:42-47). A perfect congregation is described in Eph. 4:11-16. As individual members we should endeavor to do our part in the effort to rise to the standard. There are three things which must be true of every model congregation; (1) A faithful ministry (II Tim. 2:2). (2) submission to one another (Eph. 5:21), (3) obedi-

ence to leaders (Heb. 13:17). More than this, we need to get away from the idea that while ministers must be extraordinarily devoted and self-sacrificing, lay-members can get along with an inferior order of piety. This we say, not that we would lower the standard for ministers, but rather to raise the standard for the whole membership.

XXVI. CONFERENCES

Recognizing the fact that "in a multitude of counsellors there is safety," the church early recognized the value of conferences, and decided important questions in this way (Acts 15). Church workers, especially leaders, need to keep in close touch with each other, and for this reason ought to meet in frequent counsel that there may be a uniformity of thought and purpose and discipline.

XXVII. SUPPORT OF THE MINISTRY

The ministry, to do efficient service, must not only be "faithful and able," but must be well supported by the congregation. It is unfortunate that the word "support" in this connection has been made the synonym of "money," for it includes much more. In fact, money should be left out of the question, for the modern rule of preaching for money is both harmful and unscriptural (Isa. 55:1; Matt. 10:8; Jno. 2:16; I Pet. 5:2). If any financial support is given a minister, it should be because of the same reason that support is given to any other member—because he needs it. A supported ministry means neither a hireling ministry nor a neglected ministry. Recognizing the important work of the ministry, every member in the church should make it a point to stand by them. Give them your hearty sympathy, your prayers, your obedience, and your help wherever you can. Help to keep the members in line, to keep up a good attendance, and to see that the work of the church is kept going.

If you see that your minister has a hard time reading, preparing his sermons, visiting the members and others who need his attention, attending church meetings, looking after the sick, etc., and also to support his family, encourage him by occasionally giving him something that will enable him to meet his financial obligations without letting the interests of the church suffer. This accords with Paul's teaching in I Cor. 9:11-14. With the minister freely handing out the Word, and the congregation "freely" supporting him in every way in which he needs support, you have the ideal congregation. "Bear ye one another's burdens, and so fulfill the law of Christ."

XXVIII. CHURCH ORDINANCES

In accordance with the generally accepted truth that every organization must have its rules and regulations, God has wisely instituted a number of ceremonies for the Christian church, symbolizing the more important Christian principles and maintaining the completeness of the organization. Thus we have baptism as the initiation into the church (Acts 2:41), the communion as the symbol of the broken body and shed blood of our Redeemer (I Cor. 11:23-26), feet-washing as the symbol of humility and brotherly equality (Jno. 13:12-16), etc. These ordinances or ceremonies were all instituted by divine authority and should be observed by all believers.

XXIX. THE BAPTISM OF THE HOLY GHOST

This was a promise coupled with John's baptism (Matt. 3:11) and later with Christian baptism (Acts 2:38). This is the baptism by which we are brought into Jesus Christ (Rom. 6:3, 4; I Cor. 12:13), and is promised upon a full acceptance of the conditions of salvation (Acts 2:38, 39; 3:19; 5:32). From the

fact that this baptism is closely associated with water baptism (Matt. 3:11; Acts 1:5; 10:44-48; 11:15, 16), and also because it is frequently referred to as an outpouring, we have a clear idea as to the mode of administering water baptism. Man baptizes with water, God baptizes with the Holy Ghost.

XXX. THE BAPTISM OF FIRE

The promise that God would baptize with the Holy Ghost and with fire is recorded in Matt. 3:11 and Luke 3:16. The fulfillment of the promise is mentioned in Acts 2:3, 4, where both are mentioned in the narrative. While the Holy Ghost baptism contributes that gentle, dove-like, lamb-like quality which should characterize all believers, the baptism of fire contributes the burning zeal and love needed for effective Christian service, and which impels people to go through fiery trials and gravest dangers for the advancement of the cause.

XXXI. THE BAPTISM OF SUFFERING

Although the exact name is not found in the Bible, the following references make the name clear: Matt. 20:22, 23; 26:39-42; Mark 10:38, 39; Luke 12:50; Rom. 8:16-18. God has ordained that they who would reap the glory of the crown must first endure the pain of the cross. With this corresponds Paul's instruction that they who have been baptized into Jesus Christ have also been baptized into His death (Rom. 6:3). It is they in whom the light and life of Christ shines brightly after self has been completely crushed out of them and the old man has been crucified upon the cross (Rom. 6:6), whom the Lord can use for His most effective service.

XXXII. THE BAPTISM OF WATER

The baptism of John was the baptism of repentance (Mark 1:4; Luke 3:3; Acts 13:24; 19:4).

Christ gives the subject an added meaning when He refers to it as a fulfilment of all righteousness (Matt. 3:15), and again when He commanded water baptism to be administered in the name of the Trinity (Matt. 28:18-20). Those who hold to the idea of baptismal regeneration have something to think of in the language of Peter (I Pet. 3:21) who says that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." As by Spirit baptism we are initiated into the invisible body of Christ (I Cor. 12:13), so by water baptism we are initiated into the visible body, the church (Acts 2:41).

The mode of administering water baptism is determined by God's own definition of the word. What Joel and Luke call pouring (Joel 2:28, 29; Acts 10:45), John the Baptist, Christ and Peter call baptism (Matt. 3:11; Acts 1:5; 11:15, 16). Since pouring is God's definition for baptism, and no other mode is thus referred to in the Bible, we understand that God is pleased to have water baptism administered in this way. When we take God's definition, we are sure of the right mode. Setting aside this definition, we can at best guess at the mode.

XXXIII. THE COMMUNION

At the last legal Jewish passover, Christ instituted a new feast or ceremony to take its place (Matt. 26; Mark 14; Luke 22). He Himself was about to be taken and slain—the great Paschal Lamb, slain to atone for the sins of the world. As a memorial of His broken body and shed blood He instituted the bread and the cup. Paul gives us an exposition of the subject in I Cor. 10:16-21 and I Cor. 11:19-34. From these scriptures we glean the following thoughts:

1. The communion is to be kept in memory of the broken body and shed blood of Christ.
2. It is also an expression of the fellowship and unity of communicants.
3. Worldlings must not be permitted to commune.
4. Only the bread and the cup have divine sanction.
5. That the table of the Lord may be kept in order, it is necessary to confine the communicants to those who are of like precious faith.
6. All communicants should enter into close self-examination before communing.
7. The communion is a figure pointing (1) to the death and (2) to the second coming of Christ.

XXXIV. FEET-WASHING

This ordinance, instituted by our Savior (Jno. 13:1-17) was emphasized by Paul as being an essential feature in Christian service (I Tim. 5:10). The following quotations from the language of Christ make our duty plain:

"Ye ought to wash one another's feet."

"I have given you an example that ye should do as I have done to you."

"If ye know these things, happy are ye if ye do them."

Finally, since the Great Commission (Matt. 28: 18-20) impresses the duty of "all nations" observing the "all things" which our Savior commanded, it follows that all Christian people should observe this along with all the rest of Christ's commandments.

XXXV. THE DEVOTIONAL COVERING

This ordinance is explained in I Cor. 11:2-16. That Paul was authorized of the Lord to teach this and all other ordinances is evident from Acts 9:15;

13:2; 22:21. Among the things taught in I Cor. 11: 2-16 are the following:

1. God's order is, God the head of Christ, Christ the head of the man, man the head of the woman (3).

2. Man shall worship with his head uncovered (4, 7).

3. Woman shall worship with her head covered (5, 6, 10).

4. Long hair is a shame for man and a glory for woman (14, 15).

5. Since all classes of women are obedient to nature in wearing the covering which shows the relation of woman to man according to nature (the long hair) it follows that they should also be obedient to God by wearing the covering which shows her relation to man in the Lord (the veiling) (5, 6).

6. If a woman discards the devotional covering, let her also shear off her hair. If this is a shame, let her be covered (6).

7. The covering to be worn must be a veiling, recognized as a "sign" or "power" (10). The ordinary protection-covering which woman wears will not answer the purpose.

8. The churches of God in Paul's time had no such custom as women worshiping with heads unveiled (16).

9. We should obey God rather than listen to contentious men (16).

XXXVI. THE HOLY KISS

The apostles taught this form of Christian salutation both by precept (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14) and by example (Acts 20:37). The command is given in such simple language that no one needs be mistaken as to what it means, and repeated often

enough to convince all willing minds that it was given in sincerity. It is the natural expression of the fervent charity which should exist among believers (I Pet. 1:22). The question of observing or not observing it is simply a question of obedience or disobedience.

XXXVII. ANOINTING WITH OIL

This subject is presented in Jas. 5:14, 15. It can not mean the "oil of grace," for man can not anoint with the "oil of grace." It can not mean an unction for the soul, administered in dying moments, or there would be no promise that "the Lord will raise him up." The most natural way to take this scripture is that it comes in the way of divine suggestion to those who find themselves sick, and who after earnest prayer have full faith that "the Lord will raise him up," to send for the elders of the church to be anointed with literal oil. All this in the spirit of "Thy will be done."

XXXVIII. MARRIAGE

Marriage was instituted of God (Gen. 2:18, 23, 24) for the perpetuation, purity and happiness of the human family. Next to salvation, it is the most important problem which confronts us, for upon the choice of a life companion depends largely the welfare and destiny of self and posterity.

The marriage of God's people among the ungodly has always been denounced as being detrimental to their highest interests (Gen. 6:2-4; Deut. 7:1-4; Josh. 23:11-13; Ezra 10:9-14; Neh. 13:23-27). The New Testament contains the same doctrine in the admonitions, "Marry, only in the Lord" (I Cor. 7:39) and "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). "Can two walk together except they be agreed?" Upon parents rests the

solemn responsibility of giving their children wholesome instruction and using their influence in keeping them in the right kind of associations. Young people should at all times keep the following in mind:

1. As life-companions are usually selected from among those with whom we associate in youth, it is important that we seek the right kind of associations.

2. Inasmuch as the Bible forbids union with worldlings, never think of pledging hand and heart to any one not a Christian.

3. Better live single all your life than to be bound to some one who will make your life a failure or your posterity a race of infidels.

XXXIX. DIVORCE

Moses, because of the hardness of the hearts of the people, permitted them to give writings of divorcement (Matt. 19:7, 8). This was not so from the beginning, and Christ forbade the practice. He denounced as adulterers all who married while they had a former companion living, or who married some one with a former companion living (Matt. 5:32; 19:9; Mark 10:11, 12; Luke 16:18). From these positive declarations we are forcibly impressed with the warning, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). To those already separated from their companions, the Bible gives this advice. "Remain unmarried, or be reconciled" (I Cor. 7:11). From these scripture references it is plain that the only Gospel way of rectifying the divorce evil is by means of total abstinence from and prohibition of all divorces.

XL. THE HOME

Home is the sacred place where parents and children dwell for their common comfort and well

being, and where children are trained for the duties of life. Build up the home, and you not only strengthen the family, but add to the stability of the church and nation. The origin of home is the union of one man and one woman, who together become "one flesh" (Matt. 19:6). It is enjoined upon God's people to "multiply and replenish the earth" (Gen. 1:28). Married couples who have no children are either physically or otherwise unfortunate. With husband and wife true to their conjugal vow (Eph. 5:22-29; Col. 3:18, 19), the children brought up in the nurture and admonition of the Lord (Eph. 6:4) and bound to the first commandment with promise (Eph. 6:1, 2), and all given to hospitality and the spreading of a godly influence, you have a model home, **the most precious place on earth**. Thank God for the institution of the home. May He grant us wisdom to make of it what it should be.

"'Mid pleasures and palaces though we may roam,
Be it ever so humble there is no place like home."

XLI. OBEDIENCE

To obey God is the substance of Christian duty (Eccl. 12:13). Since obedience is preferred before sacrifice (I Sam. 15:22) it is idle to profess to know God and at the same time disregard His commandments (I Jno. 2:4). It is the test of our friendship for God (Jno. 14:15; 15:14). They who profess allegiance for governments and at the same time are discovered giving aid and comfort to the enemy are considered traitors. How much greater the sin of professing loyalty to God and betraying the cause by walking according to the course of this world (Jas. 4:4). A half-hearted obedience will not answer (Lev. 10:1, 2; I Sam. 15:13-26). Only the "doers of the word" have the promise (Matt. 7:21, 29; Jas. 1:22-25). It is only through our obedience to God that He can have His way with us, and make of us "vessels unto honor, sanctified, and meet for

the Master's use." They who are obedient "from the heart" are in line with all God's promises.

XLII. SUBJECTION TO GOVERNMENTS

We are enjoined to be subject to the powers that be (Rom. 13:1-7; Tit. 3:1; I Pet. 2:13, 14). Christian people should be the most law-abiding people on earth. There should be no flaw in our subjection to proper authority. It matters not whether laws are good, bad or indifferent, if they do not call upon us to do things which are contrary to the higher law of God (Acts 5:29), we should obey them. Respect for those in authority should be taught as part of our religion.

XLIII. SUBJECTION TO PARENTS

As the children of God are subject to their Heavenly Parent, so ought all children be subject to their earthly parents. Children should always try to obey and carry out the wishes of their parents, except in cases where ungodly parents try to get their children to do things which are contrary to the will of God. They who would be law-abiding citizens in the governments of God and man, must learn their first lessons at home. Since habits formed during childhood are liable to follow us through life, let every parent do all that can be done to teach the children in the school of subjection. One of the best things which children can possess is a reverence for the Gospel admonition, "Honor thy father and thy mother."

XLIV. SUBJECTION TO ONE ANOTHER

The worldly idea of greatness is that of lordship and power. The disciples had imbibed that idea when they wanted to know who should be the greatest. Christ's idea of greatness is directly contrary to this (Mark 10:42-45). Greatness is not a matter of dominion, but rather a condition of the

heart which so completely empties it of self, and so fully fills it with Christ, that, like Him, the individual assumes a position of self-sacrifice and service. For this cause rulers ought to be but public servants, and all others ought to obey them that have the rule over them (Heb. 13:17). The duty of serving one another is plainly taught in Gal. 5:13 and Eph. 5:21. Peter sums up the Gospel standpoint on this question when he says, "All of you be subject one to another" (I Pet. 5:5). These admonitions followed, and we will hear of no more selfishness and lordly pride and see no more wrangling and dissensions and sparring for the uppermost places of the synagogue.

XLV. SELF-DENIAL

This is one of the conditions of discipleship, and something which must be practiced by those who win the eternal prize (Matt. 10:38, 39; Mark 8:34, 36; Luke 9:23; 14:26). Christ is our brightest example in self-denial (Matt. 4:8-10; Rom. 15:3; Phil. 2:5-8). There is a blessedness about this Christian grace which can never be realized by those who do not possess it. God has decreed that "He that humbleth himself shall be exalted." No one can rise in true Christian splendor until self is nailed to the cross and the soul is filled with God. God never asks us to give up anything but that He has something infinitely better to put in its place. The more we give up, therefore, the more blessed our Christian experience and life. Read our Savior's blessed promise recorded in Mark 10:28, 30. They who surrender self-interest, and substitute therefor the interest of the cause of Christ; self-will, and accept the will of God instead, and self-ease, that others might be made happy, will find themselves

repaid without measure in this life, to say nothing of the glory in the world to come.

XLVI. WORSHIP

Worship is that attitude of the soul which makes itself manifest in outward demonstrations of praise and prayer and service. All men are worshipers. God has implanted that principle into every human heart. They who are true to God worship Him. Others worship some of the numerous gods of this world. We must decide the question as to whom or what we shall worship (Josh. 24:15). Worship may therefore be classified as true or false, as commanded in the first commandment and forbidden in the second. Following are some of the things which the Bible teaches in connection with the worship of Jehovah:

1. It must be "in spirit and in truth" (Jno. 4:23, 24).
2. It must be in accordance with divine directions (Lev. 10:1, 2).
3. It must be in holiness (Gen. 4:3-7; Prov. 28:9).
4. Men are forbidden to worship with their heads covered, and women forbidden to worship with their heads uncovered (I Cor. 11:2-16).
5. People should assemble for worship (Heb. 10:25).

XLVII. THE CHRISTIAN SERVICE

There are two facts which are true of all men: (1) They are all servants (Rom. 6:16). (2) They can serve but one master. It is not therefore a question of service, but of masters which confronts us. If we have chosen God as our Master, we must of necessity take our orders from Him, and can not be subject to the world (Jas. 4:4). By this we can easily locate ourselves. If we are subject to God we have renounced the world (II Cor. 6:14-18), are

obedient to His commandments (Rom. 6:16), have a will to learn (Acts 17:11; II Tim. 2:15), attend divine service (Heb. 10:25), help to spread the Gospel (Matt. 28:18-20), contribute of our means to the support of the Gospel (I Cor. 16:1, 2; II Cor. 9, 6), help to bear one another's burden (Gal. 6:2), and avail ourselves of every opportunity to do good (Gal. 6:10). Being "about our Father's business," we have the blessed assurance that "our labor is not in vain in the Lord."

XLVIII. CHRISTIAN PRINCIPLES— RESTRICTIONS

There are certain Christian principles which should characterize all God's children. They who want to live up to all the light they have, gladly adopt them as rules of life, and are thankful to God for thus shielding them against sin. To those who are inclined to be carnally minded, and must be governed by force of law, these principles appear as "restrictions." By them, the first class is led along paths of right, while the second class is forbidden to do wrong. It depends wholly upon our attitude toward Gospel truth as to whether these teachings are to us "principles" or "restrictions."

God's people are a **peculiar people**, consecrated to the Lord, and separated from the world and worldliness. The application of this fact to outward life is sometimes called **nonconformity to the world**.

God's people are a **peaceable people**, so far as possible maintaining peaceable relations with everything but sin. The application of this fact to outward life is known as **nonresistance**.

God's people are a **truthful people**, and need no binding oath to hold them to the truth. In line with this fact are the Gospel admonitions against **swearing oaths**.

God's people are a **free and open-hearted people**,

and can not consistently be yoked together with unbelievers in secret societies.

XLIX. NONCONFORMITY TO THE WORLD

The doctrine of entire separation from the world was preached by Christ (Luke 16:15; Jno. 17:16); by Paul (Rom. 12:2; II Cor. 6:14-18); by James (Jas. 1:27; 4:4); by Peter (I Peter 2:9), and by John (I Jno. 2:15, 16). No doctrine is more strongly defended by scripture than the doctrine now under consideration, and yet no doctrine is more generally ignored by God's professed followers. It strikes at the very heart of Christian experience. Let the church hold to the heavenly peculiarity so abundantly taught in the Bible, and God will use her as a power in transforming the world from darkness to light. This doctrine has to do with our personal appearance, our business methods, our social relations, our conversation, and everything in which the temptation is to descend to the low level of worldliness.

L. PRIDE

Pride is that within the heart which shrinks from humiliation and seeks the exaltation of self. It is directly contrary to what God wishes to see in us (Jas. 4:6) and calls for visitations of divine wrath (Prov. 16:18; 29:23; Isa. 28:1). In this the children of God are not to be conformed to the world (I Jno. 2:15, 16). Because the daughters of Zion were haughty, manifesting their pride in a vain display of dress, God pronounced a severe judgment upon them (Isa. 3:16-24). Christ warned His followers against the same sin (Mark 12:38-40). Pride claims its victims by the millions, and many will be the groans in eternity because this monster sin found its way into the hearts of the children of men. God has declared Himself against a proud heart

(Prov. 16:5; 21:4), a proud look (Prov. 6:17), and a proud doer (Psa. 31:23). The proud have no standing in His sight (Prov. 15:25; I Pet. 5:5). If we find about us any evidences of pride, let us pray God to be delivered.

LI. HUMILITY

Humility is the opposite of pride. It finds as much favor in the eyes of God as pride calls for His contempt (Prov. 16:19; Isa. 57:15; Jas. 4:6; I Pet. 5:5). As an example of humility (Phil. 2:5-8) Christ should be kept continually in our minds; not only for the beauty of His humility, but also for the exaltation which followed. Humility is a Christian grace which all should strive to possess and to cultivate. It means a sweetness of soul which can not exist without it. It is a jewel more precious than rubies.

LII. AMBITION

The desire for worldly greatness was positively condemned by Christ (Matt. 18:1-4; Mark 10:42-45). It was this desire which caused our first parents to yield to the promptings of Satan (Gen. 3:5-7). Ambition has been the ruin of many a man. It is this which causes men to dream of riding to fame over fields of human blood, of amassing great wealth at the expense of others, or of sacrificing principle for the sake of worldly honor. When we speak of ambition, we do not mean a desire for cleanliness, energy, or a desire to be useful; but rather that morbid desire for place and power which holds self-aggrandizement to be of more importance than principles of right, the rights of others, or the good of humanity.

What would you substitute in its place? "What saith the scripture?" "In honor preferring one another." "Let each esteem other better than them-

selves." "Bear ye one another's burden, and so fulfill the law of Christ." "As we have therefore opportunity, let us do good." In fact, the old advice to "live for the good of others" is simply another way of saying what the Bible teaches on the subject of ambition. Take care of the stewardship over which the Lord has placed you, and the Lord will take care of you much better than you can yourself.

LIII. COVETOUSNESS

While the world is in mad pursuit of wealth, fame, ease and splendor, let us heed our Savior's warning, "Take heed and beware of covetousness" (Luke 12:15). Whoever is greedy of gain is guilty of the horrible sin of idolatry (Gal. 3:5). How much better the advice, "Seek ye first the kingdom of God and His righteousness" (Matt. 6:33). When the devil tempted Christ, he thought of course that Christ accepted the general theory that the question of daily bread was the all-absorbing question; but Christ quickly gave him to understand that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." With the Golden Rule as our motto, trust in the Lord as our defense, and our Master's service as our vocation, we are not liable to become polluted with the sin of covetousness.

LIV. SACRIFICE

Our Savior not only taught against covetousness; He lived what He taught. His whole life was one of sacrifice. "Follow me," was His command. Paul in Rom. 6:13; 12:1, tells us how with our all upon the altar of the Lord, ready to spend and be spent in the Master's service, we should not consult our ease or selfish interests when the welfare of souls is at stake. If the billions of dollars which are now being spent for luxuries, and things worse than luxuries, were given to the cause of Christ, the

heathen nations would have a different opinion of Christianity from what they now have. The spending of every dollar which passes through our hands should be accompanied with the question, "Is this to the glory of God, or to the gratification of the flesh?" How can we as children of light "take it easy" while souls by the millions are sinking into Christless graves, perishing for want of the bread of life?

LV. INTEMPERANCE

Next to pride, this is probably the most costly sin with which we are confronted. "Temperate in all things" (I Cor. 9:25), is one of the Christian's rules of life. We understand, of course, that the "all things" referred to consist in **lawful** things, not in lying, stealing, eating and drinking poison, etc. Bitter woes are pronounced upon those given to drunkenness (Prov. 20:1; 23:29-35; Isa. 28:1), and the most practical way to avoid the sin is to heed the divine admonition, "Look not thou upon the wine when it is red." In other words, practice total abstinence. The license voter and the moderate drinker are equally responsible with the rumseller and the drunkard.

LVI. LICENTIOUSNESS

This sin comes nearer striking at the very foundation of the existence of the human race than any sin yet named. Nations have been destroyed by it, and the Bible in naming the sin couples it with eternal torment (I Cor. 6:9, 10; Gal. 5:19, 21; Col. 3:5, 6; Heb. 13:4; Rev. 21:8; 22:15). As the sin of drunkenness can be worked against most effectively by working with the moderate drinker, so with this sin the best way to work against it is to take away opportunity, and to testify against the sin of indulging in habits which inflame lust and lead to grosser sin. Undue familiarity between the sexes should

never be tolerated, not even in courtship. Vulgar talk and obscene pictures and stories are vice-breeders. Immodest apparel is another sin which leads to evil, even tho fashion makes it popular. Lustful eyes are an abomination (Matt. 5:28). Loose-ness on the marriage question leads to the same results. Be chaste in the things which are often considered of minor importance, and the great sin of licentiousness is far away. Pure thoughts, pure conversation, pure associations and pure literature develop pure characters.

LVII. UNHOLY CONVERSATION

From a man's conversation you may judge what there is in his heart (Matt. 12:34). Christians should avoid the vain and foolish conversation of the world. We have better things whereof to testify. Stale, vulgar yarns, neighborhood scandals, and smutty talk of any description should never defile the lips of God's people (Eph. 5:4). Impure conversation has been the means of planting poison germs into many a noble heart. "Evil communications corrupt good manners." Whatever may be the topic of conversation, let it be considered from the standpoint of a Christian. Better remain silent than discuss any topic in an improper way. With Col. 4:6 as our ideal, and with a prayer to God for grace to attain it, there is no question but what we may all improve in the quality of our conversation.

LVIII. LYING

"The Lord hateth a lying tongue" (Prov. 6:17). The devil is the father of lies (Jno. 8:44). The common liar is so unpopular among all classes, that it is useless to waste breath on him. But how is it with more respectable forms of lying? Paul, in writing to churchmembers, counsels them against lying (Eph. 4:25; Col. 3:9). What kind of lying?

Did you ever hear people color things a little when they were either buying or selling? or make promises which they had no notion of carrying out? or tell some unreasonable lie on some one else as a "joke?" or tell about "Santa Claus," the "Easter rabbit," the "bear in the dark," the "bad man," etc.? Did you ever hear people tell about the time they thought they would "die a laughing," or parents or teachers threatening to "wear the ground out" with children? and get off a great many other exaggerations and prevarications which were neither true nor edifying? Now, these are all untruths of which God's people should never be guilty.

LIX. TRUTHFULNESS

As is daylight compared with darkness, so is truth compared with lying. One of the best things that can be said of any man is that he may be depended upon to tell the truth under all circumstances. "Speak every man truth" (Eph. 4:25) is the Bible standard. Most any man will speak the truth under ordinary circumstances, but it takes a man of true metal to tell the truth when a lie would screen him from censure or bring in more money and popularity. But men should always make it a point to be absolutely truthful, because (1) it is right, (2) it pays best in the end, (3) it puts us in line with God, (4) it means a clear conscience, (5) it wins the confidence of people who know them, (6) it is a safeguard against the awful condemnation mentioned in Rev. 21:8.

LX. BUSINESS

In our secular business we should seek righteousness (Matt. 6:33), unselfishness (Matt. 7:12; Phil. 2:4), honesty (Prov. 11:1; 20:10, 14), industry (Rom. 12:11), freedom from worldly alliances (II Cor. 6:14-18), and the glory of God (I Cor. 10:31). These principles followed, and we are not liable to

be called worldly in our business. Whoever patterns after the world in business, is sure to become worldly in his business methods. Such things as "get rich schemes," "jewling," dealing in futures, "raffles," and all chance games are decidedly worldly and Christian people should strictly avoid them. Worldliness is only another name for sinfulness. We can not endorse the idea that it is necessary to stoop to questionable methods to succeed in business, without doubting God's promise (Matt. 6:33). One of the most urgent needs of the present time is Christian business men who prove their Christianity by their business methods.

LXI. WORLDLY AMUSEMENTS

It is God's will that His people should have pleasure (Matt. 5:12; I Pet. 1:8), but not that they should have pleasure in unrighteousness (Eccl. 11:9; Luke 8:14; I Jno. 2:15). It is one of the sad commentaries on so many professed Christians that they take only a passive interest in the joys of a Christian service, and rush headlong after the foolish pleasures of this world. The patronage of the theater, with its low standard of morals; of the circus, with its impure sights, indecent language and gambling devices; of the fair, kept alive by the race-track and fortune wheels; of the picnic, with its medley of performances ranging from a prayer to a round dance, is a disgrace to any Christian country, and an abomination before God who created us for higher forms of pleasure.

LXII. FASHIONS

They who belong to the world, take their orders from the world, and dress according to the fashions of the world. They who belong to God, take their

orders from God, and aim to dress as men and women professing godliness (I Tim. 2:9, 10; I Pet. 3:3, 4). Fashion is a cruel monster. Even those who worship at its shrine often cry out against its tyranny. It lays a heavy tribute upon the pocket books of men, and hundreds of millions of dollars are spent every year to keep up expensive clothing, houses, furniture, vehicles, etc., etc. It issues its edicts, and the laws of health are violated to gratify its whims. It substitutes money and polish for good moral character, as the standard in society, and leaves its corrupting influence wherever its touch is felt. Its path is marked by foot-prints of vice, and its deadening grip has driven the Spirit out of many a church. No wonder the Bible admonishes us not to be conformed to this world (Rom. 12:2), and lets us know that whoever is a friend to the world is the enemy of God (Jas. 4:4). Yet there are thousands of professing Christians who read their fashion journals more than they do their Bibles, and openly boast that they would rather be dead than out of fashion.

LXIII. DRESS

There is no religion in the dress; but dress is a good index to the kind of religion there is in the heart. As a rule, the clothes tell whether the individual acknowledges the dominion of God or the world. The daughters of Zion were severely censured for their vanity, their dress being given as evidence of their vanity (Isa. 3:16-24). Paul (I Tim. 2:9, 10) and Peter (I Pet. 3:3, 4) both saw enough in this subject to leave their testimony in favor of modest apparel. The teaching of the Bible on this subject establishes two rules from which Christian people should never depart:

1. Do not follow the fashions of the world (Rom. 12:2; Jas. 4:4; I Jno. 2:15, 16).

2. Do not wear jewelry, superfluities or vain and costly array (Isa. 3:16-24; I Tim. 2:9, 10; I Pet. 3:3, 4).

LXIV. NON-RESISTANCE

"Resist not evil" (Matt. 5:39) is the key-note to this doctrine. Its Champion is Christ, "the Prince of Peace." Vengeance is forbidden to man (Rom. 12:17-21). Being in the dispensation of mercy, in order to be in harmony with the God of mercy, we must allow ourselves to be used as instruments in His hands in dealing out mercy to our fellow men. Hence, "if thine enemy smite thee on the right cheek, turn to him the other also." God's servants do not fight (Jno. 18:36). "The weapons of our warfare are not carnal" (II Cor. 10:4). The question has been asked, "What would become of us if we were strictly non-resistant under all circumstances?" We have nothing to fear. God's promise is, "I will never leave thee nor forsake thee" (Heb. 13:5) and why should we fear? Our part is to believe, trust and obey, and God will do the rest.

LXV. WAR

War is cruel strife drenched in blood, iniquity and woe. It is the most inhuman savagery defended by people who profess to be followers of the Prince of Peace. Some who subscribe to the doctrine of individual nonresistance, justify war among nations. But if it is wrong for one man to assassinate another by what process of reasoning can it be shown that the work of thousands of men in the same business is right? If the weapons of our warfare are not carnal (II Cor. 10:4) how is it possible to engage in carnal warfare? If we are to do all we can to bring all men to repentance, why organize for wholesale human slaughter, making it a point to surprise the enemy and send numbers of them to eternity unsaved without allowing them a

chance for repentance? The brutality of war, and the nameless crimes which accompany and follow in the wake of war, are additional evidences that war and Christianity have nothing in common. God speed the day when nations shall learn war no more, and when swords shall be beaten into plowshares and spears into pruninghooks.

LXVI. PEACE

As war is the incarnation of strife and brutality, so peace is the essence of love and good will. As followers of the Prince of Peace, we must imitate His example. The Bible teaches us that we should have peace with God (Phil. 4:7), peace in the home (Eph. 6:1-9), peace in the church (Eph. 4:3), peace in every walk in life. It is a most blessed thing to be able to look God in the face with a consciousness that the soul is filled with "the peace of God which passeth all understanding." They who seek peace with God and man are in a position to serve as peacemakers between man and man. The doctrine of peace should be taught and practiced in the home, in society, in business, among individuals, among all nations. We should embrace the doctrine, not on sentimental grounds, but because it is the doctrine of the Bible, and God intends that all men should be obedient to it.

LXVII. LAW-SUITS

Christ says, "If any man sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. 5:40). This is simply applying to business the doctrine of non-resistance. "Brother going to law with brother" is rebuked and forbidden in I Cor. 6:1-8. As for mankind in general, we have good advice in Rom. 12:17-21. They who are truly non-resistant in spirit are not troubled so much along these lines. "When a man's ways please the

Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). Law-suits should be avoided, because:

1. They are contrary to the spirit of the Gospel.
2. They are unnecessary.
3. They always cause bitter feelings.
4. As a rule, both sides are losers.

LXVIII. SWEARING OF OATHS

While it was allowed to swear oaths under the Old Testament dispensation, it is emphatically forbidden under the New (Matt. 5:33-37; Jas. 5:12). Some who are decidedly opposed to profane swearing think it all right to swear before magistrates. The weakness of this position becomes evident when it is remembered that profane swearing was never allowed (Ex. 20:7), and that it was the judicial oath to which Christ referred as being allowed in former times but now forbidden. Christ's language, "Swear not at all," reaffirmed by the testimony of James, "neither by any other oath," should be enough to convince us all that all oaths are forbidden, whether it be the profane oath, the judicial oath, the "wooden oath," or any other oath.

LXIX. THE AFFIRMATION

There are those who tell us that there is practically no difference between the oath and the affirmation. These wise men should make haste to correct the Bible, which positively says, "Swear not at all," and gives the further direction, "I will that thou affirm" (Tit. 3:8). The oath requires (1) the uplifted hand, (2) the declaration, "I do solemnly swear," and (3) the appeal to God. These are the real features of the oath. Leave them out, and you have the simple affirmation, which is in accordance with the instructions of the Bible, "Let your com-

munication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

LXX. SECRET SOCIETIES

Christ's testimony was, "In secret have I said nothing" (Jno. 18:20). Paul advises us to "have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12). Secret societies are wrong, because—

1. Their secretism is evidence that there is something wrong (Matt. 5:14, 15; Jno. 3:19).
2. Applicants are led into them blindly, as they are pledged to eternal secrecy before they know what they are required to conceal (Lev. 5:4, 5).
3. Their oaths are unscriptural (Matt. 5:33-38; Jas. 5:12).
4. They constitute an unequal yoke between believer and unbeliever (II Cor. 6:14).
5. Lodge membership destroys liberty of conscience and liberty of speech.
6. Many of them teach false ideas of religion.
7. They destroy the sanctity of the home.
8. They sap the life out of churches.
9. They are not needed, as the church is sufficient.

LXXI. LIFE-INSURANCE

The Bible teaches all men to put their entire trust in the Lord (Psa. 37:25; 118:8, 9; Jer. 49:11; Heb. 13:5). It is the business of worldly companies to undermine this trust by making people feel unprotected without a policy hanging over their lives. Life-insurance, so-called, should be opposed, because:

1. It is contrary to the spirit of the Gospel.

2. It makes merchandise of human life and is distinctly a game of chance.

3. It puts a premium on suicide, and often leads to murder.

4. Pretending to help the people, it debars the very people who most need help, as sickly people and people who are too poor to pay are not admitted.

5. Less than half the money paid in premiums gets back to the policy-holders.

6. It is a constant drain upon the pockets of the masses, and piles up immense wealth in the coffers of rich corporations.

7. This accumulation of wealth is possible only because of the many poor people who after having been talked into taking out a policy find the burden too great and allow their policies to lapse.

8. Public exposures of life-insurance methods have proven it to be a poor substitute for Gospel charity.

LXXII. THE UNEQUAL YOKE

The Bible doctrine of separation from the world carries with it the restriction against being unequally yoked together with worldlings (II Cor. 6: 14). As free men and free women in Christ Jesus, we should avoid the yoke of bondage in any form. This is possible only so long as we avoid union with worldlings in all things in which there is danger of being drawn into sinful practices. II Cor. 6:14 may be violated by Christian people becoming unequally yoked with unbelievers (1) in marriage, (2) in business partnership, (3) in politics, (4) in worldly fashions, (5) in secret societies.

LXXIII. THE SABBATH

God has ordained that one day out of seven should be set apart as a day of rest from secular

affairs and the day kept holy unto the Lord (Gen. 2:3; Ex. 20:8-11; Matt. 12:8). Whether this should be Saturday or Sunday is a question of secondary importance compared to the question as to **how** the day should be kept. But even on the question as to the day, we have evidence that Sunday is the proper day under the Christian era. Christ set the example by rising the first day of the week (Matt. 28:1) from then on the disciples kept that day as a holiday. Christ hallowing it with His presence (Jno. 20:19-29; Acts 20:7), and history gives proof that Sunday has ever since been kept as the Christian Sabbath.

Now as to the way in which the day should be kept. The Bible says, "Keep it holy." This means that the day should be kept free from foolishness, and all forms of Sabbath desecration. Secular business should close on Saturday to be reopened on Monday. It ought to be our busiest day, devoted to the glory of the Lord of our sabbath.

LXXIV. LOVE

"The greatest of these is charity" (I Cor. 13:13). "But above all these things put on charity" (Col. 3:14). God is the highest type of love (I Jno. 4:8). He gave us a practical manifestation of His love by giving us His Son. The love which He implants into the hearts of His people is more far-reaching than that of the world, in that it includes love for both friends and enemies (Matt. 5:46-48). We are taught to love God (Matt. 22:37), Christ (I Jno. 5:1), the brethren (I Jno. 3:14), husband or wife (Eph. 5:33), parents (Eph. 6:1-3), children (Eph. 6:4), neighbors (Luke 10:25-37), friends (Matt. 5:43), enemies (Matt. 5:44), but not the world (I Jno. 2:15, 16). The love of God shed abroad in the heart is the grandest of Christian attributes. It brings

heavenly sunlight into the home, unites the children of God into a perfect body in Christ, and stamps the image of our Maker upon the soul. It binds its possessor in tender obedience to the Giver of all good, casts out hatred and fear, cultivates the spirit of sacrifice, and leads into higher spiritual life. Impure love degrades its possessor as much as pure love exalts him. Look up for your model. Read I Cor. 13.

LXXV. JOY

While the world delights in foolishness, it is the privilege of God's people to delight in something better (Psa. 1; Eccl. 11:9). There is no question as to what are God's wishes in regard to the happiness of His people. All that is on earth that is pure and holy and good, and all there is in store for us in the glory world, was called into being for our happiness and well-being. Our Savior's love, Christian service and fellowship, victory over temptation, the possession of a clear conscience, hopes of immortal glory and many other things add to the Christian's cup of joy. "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). While they who rejoice in iniquity are gradually ensnared in the chains of wickedness, they who have pleasure in righteousness are continually rising in nobility of soul, looking forward to that blessed time when they with all the redeemed will dwell in the fulness of glory in a world of never-ending joy.

LXXVI. OFFENSES

As long as we deal with human beings, we come in contact with human imperfections. While these imperfections last we may look for offenses (Matt. 18:7). How to deal with offenses and offenders is not always an easy problem. It is a matter of satisfaction to know that the Bible is not silent on this

question. In the first place, we should cultivate those qualities within, which make for peace (Matt. 5:9; 7:3; Rom. 14:19). "Considering thyself, lest thou also be tempted" (Gal. 6:1) is an advice which we should never ignore. Secondly, all our energies should be directed toward the restoration of the offender (Matt. 18:15; Jas. 5:19, 20). Last, but not least, we should remember that it is our duty to go to the offender, never to demand that he come to us. It matters not whether I hold something against my brother (Matt. 18:15), or my brother holds something against me (Matt. 5:23, 24), unless I acknowledge myself to be the spiritually sick man, it is my plain duty to go to him. As workers for the advancement of the cause of Christ, we are not free before God and the church until we have done all that lies within our power to do for the restoration and reconciliation of offenders. "Blessed are the peacemakers, for they shall be called the children of God."

LXXVII. PRAYER

"Men ought always to pray and not to faint" (Luke 18:1). "I will therefore that men pray everywhere" (I Tim. 2:8). "Pray without ceasing" (I Thes. 5:17). Such is the advice which God gives with reference to prayer. Neglect this, and you neglect an essential Christian duty. Spiritual life within the soul can not long exist without prayer. We are to pray in secret (Matt. 6:6), in public (Acts 4:31), everywhere (I Tim. 2:8), all the time (Luke 18:1). The first thing in the morning, the last thing at night, and frequently between times, the heart should go out to God in prayer. "The effectual fervent prayer of a righteous man availeth

much." Let there be an altar in every heart, in every home, in every church.

LXXVIII. GOD'S COVENANTS WITH MAN

It is said that there are over three thousand promises of God in the Bible. None of these have ever been broken (Psa. 111:5), never will. God is ever faithful (I Cor. 10:13) and can not lie (Heb. 6:18). In all the covenants recorded in the Old Testament, He remained true to His promises; but man being untrue, missed the blessings offered. God's covenant with Abraham remained in force, though the children of the covenant were not benefited because of their unbelief (Heb. 3:2). We are the children of a new and better covenant (Heb. 8:6; 12:24), sealed with the blood of the Lamb (Heb. 13:20). In this new covenant, God promises to settle an eternal inheritance upon us, upon condition of our acceptance and faithfulness (Rev. 2:10; 21:1). As God was faithful in former covenants, so will He be in this one. Will we?

LXXIX. SIN

It is generally admitted that sin is something terrible; but it is not so generally recognized, however. Some of the things which the Bible defines as sin do not seem very bad to the average individual. Here are a few sample definitions: "The thought of foolishness is sin" (Prov. 24:9). " whatsoever is not of faith is sin" (Rom. 14:23). "Sin is the transgression of the law" (I Jno. 3:4). "All unrighteousness is sin" (I Jno. 5:17). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Here is an exposition of sin in the light of divine wisdom. Of the results of sin, the Bible tells of the following: (1) depravity (Prov. 14:34; 15:9; Rom. 2:5; Jas. 5:3), death (Rom. 5:12; 6:23), banishment from God (Matt

7:23; Luke 13:27,28), everlasting torment (Psa. 9:17; Matt. 25:41-46; Rev. 21:8). A graphic description of the history of sin is recorded in Jas. 1:13-16. The effect of sin upon the world may be seen by comparing the world as it is today with the world in its Edenic purity, as described in Genesis. Sin is a subject so dark that all people should regard it with horror, and pray God to be delivered from it.

LXXX. RIGHTEOUSNESS

As an exposition of true righteousness, read the Sermon on the Mount (Matt. 5—7). Neither self-righteousness (Rom. 10:3) nor the righteousness of the law (Matt. 5:20) are sufficient to admit any one into the kingdom of God (Matt. 5:20). It is only the righteousness of our Lord Jesus Christ, imputed unto us by faith (Rom. 3:21-26) which admits us to an eternal inheritance. With God's righteousness reigning in the soul, the same flows out in the outward life, which far excels anything of which self-righteousness can boast. Armed with this righteousness, the children of God wend their way heavenward. Feasting upon the manna which is from above, they grow in grace and a knowledge of the truth, their lives are rounded more and more in the fulness of God's righteousness shining out from the soul within, they ascend higher and higher in the scale of spiritual life, until finally, when the imperfect tenement of clay is handed back to mother earth, the soul goes on to enjoy the perfection and glory found in the celestial world. "Seek ye first the kingdom of God and His righteousness."

LXXXI. TEMPTATION

The tempter made his first appearance in Eden (Gen. 3:1-7) and has ever since been in the world, deceiving the hearts of men and leading them astray

(II Cor. 11:14; I Pet. 5:8; Rev. 20:7,8). Yet the faithful have the promise that God will not suffer them to be tempted beyond their ability to resist (I Cor. 10:13). Temptation is a combination of enticement from without and a response of something from within (Jas. 1:13,14). That is, there is something within to which the tempter appeals to accomplish his purpose; as, for example, he appealed to Christ's hunger (Matt. 4:3). It is no sin to be tempted (Jas. 1:2-4), but it is a sin to yield (Jas. 1:14,15). No man in this life ever rises above the possibility of being tempted (Matt. 4:1-11; Mark 14:38; I Cor. 10:12), yet by the grace and power of God we may be able to overcome (Phil. 4:13). The surest way to avoid temptation is to keep out of its way.

LXXXII. APOSTASY

Apostasy consists in falling away and forsaking the faith. After Christ preached His bread of life sermon, many of His disciples forsook Him (Jno. 6:66). In His parable of the sower, Christ names two kinds of backsliders. King Saul, Demas, and others are mentioned among those who were once in the service but afterwards forsook it. Paul tells us that after a man reaches a very high state of Christian experience and then falls away, that there is no such thing as renewing him to repentance (Heb. 6:4-6). In his personal life he was careful lest he also should be a castaway (I Cor. 9:27). He also prophesies a general falling away in the last days (I Tim. 4:1). These facts should keep us watchful and in close touch with our Maker. With our eyes fixed upon Him who said, "I will never leave thee nor forsake thee," and clinging to His

blessed promises we shall never fall (I Cor. 10:13; II Pet. 2:9).

LXXXIII. THE UNPARDONABLE SIN

Bible students are not all agreed as to what constitutes the blasphemy against the Holy Ghost. It is evident, however, that the Pharisees were at least in danger of committing this sin when they accused Christ of casting out devils through Beelzebub, the prince of devils. It was upon this charge that Christ sounded His warning (Matt. 12:31, 32; Luke 12:10). We may safely say, therefore, that whoever has undoubted evidence of the presence and power of the Holy Ghost and attributes this to the power of darkness commits the sin of blasphemy against the Holy Ghost. It was doubtless this sin to which John referred in I Jno. 5:16. From the teaching of Paul in II Thes. 2:11 and Heb. 6:4-6, it would seem that whoever is past the redemptive state is so far gone that he can not be brought to repentance. Hence no one who is very much concerned lest there be no more hope for him is liable to have committed the unpardonable sin. But from the fact that there is such a thing as the unpardonable sin, let every careless soul beware, be wise, and be sure to seek and to stay on the right side.

LXXXIV. PREDESTINATION

Predestination is a foreordination of God, based on His foreknowledge. God knew from the foundation of the world whether our course in life would be for good or evil: hence it is foreordained that we will be finally saved or lost. This does in no way interfere with the liberty of choice, for God knew before hand whether our choice would be sin and death, or salvation and life. To this agrees the instruction of Paul in Rom. 8:29, 30. The doctrine

that some men are born to be saved, while others are born to be lost, and that it is beyond the power of either to change their course in life if they would, is not only without scripture foundation, but is directly contrary to the Word which says that God is no respecter of persons but wants all saved (Acts 10:34; II Pet. 3:9). The Bible speaks of no predestination except that which is based upon foreknowledge.

LXXXV. MAN A FREE AGENT

As already noted, God has invested man with the freedom of choice (Josh. 24:15). We can worship God or some idol, pray or curse, live holy or in sin—anything that we choose to do. We have never done a single voluntary act but that we might have done the exact opposite had we chosen to do so. This freedom of choice is what fixes upon us the responsibility for our choosing (Rev. 22:17). Had we not this freedom of choice, then some one else would be responsible for what we do. As it is, the whole responsibility rests upon us; and we are confronted with the question, Will we choose God and heaven, or Satan and hell?

Again, there is no power in earth and hell that can keep us out of heaven (Rom. 8:38, 39) but ourselves. Our fellow mortals may be responsible for influencing us away from the path of right but it is not necessary that we yield to these influences. The devil tempted Eve no harder than he tempted Christ. The only difference was this: Eve yielded, Christ did not. Because she yielded, God held her responsible for the transgression. We are upon the same footing. If in the end we miss heaven, upon us and not others rests the blame. Let us thank God for our liberty and use it to His glory and our eternal salvation.

LXXXVI. ANTICHRIST

This term is used by John in I Jno. 2:18, 22 and II Jno. 7. Practically, it is the devil incarnate in the person of false Christs. John's reference to "many antichrists" bears out this idea. Read II Thes. 2:8. The presence of numerous false prophets is one of the evidences that we are now in the "perilous times" (II Tim. 3:1). They who deny the divinity of Christ are also referred to as antichrists (I Jno. 2:22). The sentiment in the world today against true religion is due to false prophets, higher critics and avowed infidels. Get all the hypocrites out of the church, wipe out the work of all false prophets like Mohammed, Smith, Dowie, Eddy, etc., and convert all the skeptics and atheists now doing business in the world, and the devil must make a new beginning in his hellish work of deceiving the nations. Avoid the influence of our modern antichrists. Their name is legion.

LXXXVII. REVELATION

There are three ways in which God reveals Himself to man: (1) through nature (Psa. 19:1), (2) through the Bible (II Tim. 3:16) and (3) through the Spirit (Rom. 8:16). We should be careful lest we listen to "revelations" which are not from God. The Bible contains in full God's will to man. Any "revelation" which does not correspond with the same is not from God (Gal. 1:8, 9). God's Word must therefore determine how much credit we should give to things thought to be revealed thru the Spirit. As there are so many spirits, we are wisely admonished to "try the spirits, whether they be of God" (I Jno. 4:1-3). It is one of the marks of the average false prophet that he gets remarkable "revelations." Such revelations are all spurious, and call for the condemnation of high heaven (Rev. 22:18, 19). God never contradicts His Word.

Hence all the theories based upon discoveries in Nature, and all impressions received from sources outside the Bible, must correspond with Gospel teaching in order to be correct.

LXXXVIII. MIRACLES

A miracle is an event showing super-human and super-natural powers. Magicians may work enchantments (Ex. 7:11, 12) and some of the children of the devil may imitate him in all manner of lying wonders (II Thes. 2:8, 9), but only the power of God can work real miracles. No power outside of God has ever brought sight to the eyes of those who had been really blind, nor cleansed the leper's spots, nor raised the dead to life. God at sundry times has invested His people with power to perform miracles, but no one should get the idea that a lack of power to perform miracles indicates a lack of favor with God. There is no promise in the Bible that God would endue all His people in all ages with power to work miracles. Paul, through whose instrumentality a number of miracles were performed, was not at all times able to perform them (II Tim. 4:20). But God has never withdrawn this power, and today there are evidences that in answer to prayer He manifests His power in miraculous ways. Perhaps the greatest miracle which God performs today, or has in any age, is to take a wretched sinner, cleanse him of his iniquity, put new life into his soul, and make of him an heir of glory.

LXXXIX. CHRIST'S ETERNAL PRIESTHOOD

The Levitical priesthood dates from the time that Aaron and his sons were set apart to minister to the spiritual needs of the congregation of Israel. Later on, this priesthood was divided into twenty-four courses (I Chron. 24:19). John the Baptist, being

in the lineage (Luke 1), was in due time ordained to his priestly office, and became the connecting link between the old and new orders of priesthood, the forerunner of Christ, who is the great High Priest of the New Covenant (Heb. 7; 8:1). There being a change in the order of the priesthood (Heb. 7:12; 8:1-6), we no longer look to the high priest of the Old Covenant but to Christ, who is a priest forever after the order of Melchisedec (Heb. 6:20). This priesthood is not confined to a single tribe and family, but all who will may enter within the veil, and all the children of God are now a part of the priesthood (I Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6).

XC. DEATH

Natural death is a separation of soul and body. The Bible frequently refers to it as a "sleep" (Psa. 13:3). The sting of death has been taken away in Christ (I Cor. 15:55-57), and the child of God can now face death with a sweet calmness in the soul, knowing that "precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

Spiritual death is the separation of the soul from God. It may be an alienation from God while body and soul are still united (Eph. 2:12), in which case there is an opportunity for new life (Eph. 5:14). or it may be "the second death" (Rev. 21:8), which seals forever the doom of the soul!

Death was brought into the world because of sin (Rom. 5:12). The gloom which surrounds a natural death is a faint reminder of the awful gloom which surrounds forever the souls who go down in the second death.

XCI. LIFE

The Author of life is God. He breathed into man the breath of life, and man became a living soul (Gen. 2:7). Life means either the animation of the

body (Lev. 17:11), or subsistence (Mk. 12:44), or the state of the righteous after natural death (Matt. 7:14). Unless Christ is our life, we have no eternal life in us (I Jno. 5:12). We can not get this new life short of regeneration (Jno. 3:3, 5), and regeneration is impossible except by the death of self (Mk. 8:35; Gal. 5:24). Eternal life is promised to all who believe (Jno. 3:16; 5:24). It is offered upon such easy terms that no one needs be without it; yet because it means the death of carnal man, the sacrifice for the time being seems so great that most people reject God's generous offer. All men should look upon this present life as an opportunity to get ready for the life to come.

XCII. THE INTERMEDIATE STATE

Where are the souls of men between the time of death and the resurrection? Had God intended that we should know all about this, He would have given us more definite revelations on the subject. As it is, we believe that He intends that we should concern ourselves more about the weightier matters pertaining to this life, and the life in the world to come. We get some light on this question from the parable of the rich man and Lazarus, from our Savior's response to the prayer of the thief on the cross, and several other scriptures. (Read Eccl. 12:7; II Cor. 5:8, 9; Phil. 1:23.) From these we learn that the souls of men, after the separation of soul and body, are either in conscious bliss or woe; that the saved are in the presence of God and the unsaved in the presence of the tormentors, and that in the final judgment there will be a reckoning according to Matt. 25:31-46. Fuller particulars are not necessary, or God would have revealed them.

Two more questions are settled by the parable of the rich man and Lazarus: (1) The doctrine of "soul-sleeping" is unscriptural because our Savior

positively speaks of the bliss of Lazarus and the torment of the rich man. (2) It was impossible for the rich man to get relief, however much and earnestly he prayed for it. The doctrine of purgatory and chance for repentance and salvation after death is as mischievous as it is unscriptural.

XCIII. THE SECOND COMING OF CHRIST

As the disciples watched their Savior take His flight to heaven, there stood beside them two men in white apparel who assured them that He would come again (Acts 1:9-11). While Christ made His appearance the first time as the lowly Babe of Bethlehem and humble Nazarene, the next time He will appear in power and great glory (Matt. 25:31-46), and as the Mighty King He will judge the earth. Paul in I Thes. 4:16, 17 tells of this time. "So shall we ever be with the Lord," are the words with which we may comfort one another.

Adventists have set many dates when people might look for Christ to come to earth again, but all in vain. Christ Himself says that it is not given man "to know the times or the seasons which the Father hath put in his own power" (Acts 1:7). Peter says that the Lord delays His coming because He is longsuffering, not willing that any should perish (II Pet. 3:9). But in the fulness of time (only the Lord knows when) He will come to earth again to receive to Himself the elect of all the ages. What will then be the order of God's blessings is not of such vital importance to us as is the question, Will we be numbered among the faithful?

XCIV. THE RESURRECTION

Christ's coming to Judgment is clearly described in Matt. 25:31-46. At another time He speaks of the same occasion on this wise: "The hour is com-

ing, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28, 29). It will be seen therefore that the Resurrection has a different meaning to different people. While they who are safe in Jesus will hail it as a time of indescribable joy and glory (I Thes. 4:16, 17), sinners will be welcoming bodily destruction in order to escape from the wrath to come (Rev. 6:15, 16).

As a type of the resurrection from the grave, the resurrection from sin (Rom. 6:4; Eph. 5:14), is an interesting study. They who have been raised to a newness of life, continuing faithful unto the end, will find that the Resurrection will be to them "the resurrection of life."

XCV. THE JUDGMENT

In considering this great event, a number of facts are brought before us.

1. **We must all appear** (Matt. 25:31, 32; II Cor. 5:10; Heb. 9:27). Emphasize "must" and "all." Neither money, fame nor falsehood will exempt any one; but every soul in every clime in every age must appear before the great Judge of "the quick and the dead" at the judgment seat of Christ.

2. **Many will be deceived** (Matt. 7:21-23). Notice their plea. It is all self. No faith in Christ. The Bible gives us a positive promise (Jno. 5:24) so that it is not necessary for any one to be deceived.

3. **We will be judged by the Word** (Jno. 12:48). Hence by a study of the Word we may read our destiny.

4. **Our course in life will determine our destiny** (Heb. 9:27; Rev. 22:12). Faithful living means glorious ending.

5. It will be a blessed time for the righteous (Matt. 25:33, 34).

6. It will be a woeful time for the unrighteous (Matt. 25:41, 46).

7. What the Judgment will mean for us depends upon whether our names will be found recorded in heaven (Luke 10:20; Rev. 20:15)—and that depends upon whether we have chosen Christ as our Savior, and have enlisted in His service.

XCVI. HELL—DESCRIPTION

Hell is the region of "everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Human language can give but a faint idea of the pain, misery, wretchedness, doom, gloom, darkness, and anguish of soul found in that terrible place. Whatever the human heart has felt in the way of remorse of conscience, heartaches, sorrow, suffering, wretchedness, depravity and despair, has been but a slight foretaste of the fearful and everlasting misery to be experienced by those who must hear that fearful word, "Depart!" The punishment there is both terrible (Matt. 8:12; 13:42; Rev. 14:10, 11) and everlasting (Matt. 25:41; Rev. 20:10). We should do all that we can to the end that the eyes of the blind might be opened, that they might be made to see the certainty and awfulness of the doom ahead of them, unless they repent.

XCVII. HELL—WHO WILL GO THERE

This question naturally follows the topic just considered. Let us turn to the Bible for the answer:

1. The devil and the false prophet (Rev. 20:10).
2. The wicked (Ps. 9:17; Matt. 25:41; Rev. 21:8).
3. All whose names are not in the book of life (Rev. 20:15).

The last includes all who have come to years of accountability and who have not accepted Christ as their Savior. We may do effective work by bringing the unsaved face to face with these and many other scriptures bearing on the same subject, and causing them to take a good look at themselves as portrayed in the Gospel mirror.

XCVIII. HEAVEN—DESCRIPTION

This is the place which God prepared for His people (Matt. 25:31-34). It is the brightest, sweetest name which human lips have ever been permitted to utter. After man has said all that is possible for finite man to say, there still remains an immeasurable expanse of undescribed beauty and joy and glory. After we have talked of the heavenly mansions (Jno. 14:2), the glittering crown (II Tim. 4:8), the golden city (Rev. 21:18), and the "all things" promised to the triumphant soldier of the cross (Rev. 21:7), we still face the fact that the grandeur and glory of that celestial country is beyond the power of man to describe (I Cor. 2:9, 10; II Cor. 12:4). Added to this is the blessed promise that these things are to be enjoyed forever (Psa. 16:11; Rev. 22:5). It is one of the inestimable privileges of mortal man to look beyond this vale of tears, and with an eye of faith behold the land of pure delight, where redemption's blessed story will be sung forevermore.

XCIX. HEAVEN—WHO MAY ENTER

"Whosoever will," is the heaven-sent answer to this question (Jno. 3:16; Rev. 22:17). The following classes are among the favored ones mentioned in the Bible:

1. Little children (Matt. 19:14).
2. The poor in spirit (Matt. 5:3).

3. Those persecuted for righteousness' sake (Matt. 5:10, 11).
4. The adopted children of God (Rom. 8:14-17).
5. "Church of the first-born" (Heb. 12:23).
6. The elect (I Pet. 1:1-4).

Let us examine the list, and also ourselves, and see if our faith and record places us among the number. Our highest privilege and duty is to so use the opportunities of earth that in the hereafter we may share in the glories of heaven.

C. THE GREAT COMMISSION

The supreme wish of our Savior was embodied in His parting message known to us as "The Great Commission" (Matt. 28:18-20; Acts 1:8). Inasmuch as He had left the joys of heaven, borne the persecutions of earth, given His life as a ransom for our sins, rose in triumph, promised the Holy Comforter, and was about to take His flight to the right hand of the Father as our Intercessor, His parting will was that the glad message of salvation might ring in the ears of all men, that all might have an opportunity to accept deliverance from sin and joy in the Christian service. In other words, His express command is that His followers go into all the world, and preach repentance and remission of sins to every creature (Mark 16:15; Luke 24:47). There rests upon the church the solemn duty of preaching the Gospel to all the nations. Nor is this work complete when all the nations are well supplied with Bibles and have been told that Christ died for our sins. This command is not obeyed unless by example and by precept we teach the "all things" which Christ commanded us. May the church continue to spread the glorious Gospel until all the world will have been invited and urged to accept a full and free salvation.

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